



VOL. XXXI. 行發日一月三年十和昭 (行發日一回一月每) 可認物便郵種三第日八月七年八十三治明 No. 3

SPECIAL ARTICLES :

A Short Sketch of Dr. T. H. Yun's Life

Y. H. Kim, Ph. D.

Korea — The Chosen Land.

W. E. and E. L. Pederson.

Founding of Missions in Korea

R. A. Hardie, M. D.

MARCH, 1935.

SEOUL, KOREA.

NIPPON KOKUSAN KOGYO

KABUSHIKI KAISHA



Capital: Yen 7,600,000
FACTORY : HEIJO, CHOSEN

SALES OFFICES:
ASAHI BUILDING....OSAKA
OSAKA BUILDING....TOKYO



MANUFACTURERS OF

Industrial and Edible Corn Starch, Corn Sugar, Syrup and Glucose, Dextrine,
British Gum, Soluble Starch, Corn Oil, Cattle Food, etc.

FOOD PRODUCTS

Mazola Salad Cooking Oil
Kingsford Corn Starch

Karo Corn Syrup
Kremel Pudding Powder

FOR

Starch, Dextrine, Crude and Refined Oil,
Cattle-feed and Food Products

apply to the

NIPPON KOKUSAN KOGYO K. K., ASAHI BUILDING, OSAKA
and for

Glucose and Sugar
Tanning Sugar

to Mitsubishi Shoji Kaisha
to Okura & Co. (Trading) Ltd.

Special Products Manufactured for the Following Trades :

Printing and Dyeing -

Confectionery - -

Textile Mills - -

Tanning - -

Brewing -

Baking -



Dairy and Poultry Farming

- - Soap and Paint

- - Artificial Silk

- - Adhesive

- Laundry

- Foundry

The Korea Mission Field

EDITORIAL BOARD

Editor-in-Chief: REV. H. A. RHODES, D. D. *Associate Editor:* REV. R. C. COEN

Secretary: MISS M. L. CONROW *Business Manager:* MR. GERALD BONWICK

Contributing Members:

Other Members:

REV. C. A. SAUER, MISS E. WAGNER, REV. H. D. APPENZELLER, REV. W. M. CLARK, D. D.
MR. HUGH MILLER, REV. B. F. HUNT. REV. B. W. BILLINGS, D. D., REV. W. M. C. KERR.

Contents for March, 1935.

ILLUSTRATION:

The Hon. Yun Chi Ho, LL. D. Frontispiece

A SHORT SKETCH OF DR. T. H. YUN'S LIFE.

Dr. Y. H. Kim, Ph.D. 45

KOREA—THE CHOSEN LAND.

Mr. and Mrs. E. L. Pedersen 53

FOUNDING OF MISSIONS IN KOREA

Rev. H. A. Hardie, M. D. 57

WHAT'S INTERESTING IN THE KOREAN CHURCH

Rev. B. F. Hunt. (Extracts from "Christian Messenger") 61

27 ANNUAL MEETING OF THE K. M. M. A.

Harold T. Baugh, M.D. 62

PENOPATHS AND SCREWDRIVERS

Rev. C. A. Sauer 63

HOW THE DOCTOR SAVED HIS REPUTATION

Rev. F. S. Miller 65

NOTES AND PERSONALS

Mr. Hugh Miller 66

PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society of Korea.*
Seoul, Korea.

Subscription.—Annual Subscription, including postage in Korea, Japan and China, ¥2.50; including postage to America, Great Britain and other parts of the world, ¥3.50 (\$2.00 gold or 7s.6d). Single copies 25 sen.

Business matters and subscriptions should be addressed to MR. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by Foreign Money Order or personal cheque. Please do not send stamps or Domestic Money Orders. If preferred, subscriptions may also be sent to any of the following:—

PUBLICITY DEPARTMENT, 156 Fifth Avenue, New York, U.S.A.

REV. A. E. ARMSTRONG, D. D., Wesley Building, Queen St. West, Toronto, Canada.

"WHEN IN ROME DO AS ROMANS DO!"

**To follow this Precept to the Letter
it is Most Essential to Keep Abreast
with Kaleidoscopic Changes taking
place in this Peninsula**

To Meet your Needs in this Respect

The Seoul Press

IS

RIGHT ON THE JOB



The Hon Yun Tchi Ho, LL. D.

See pages 45-52, 53, 55

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXXI.

MARCH, 1935

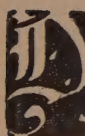
No. 3

A Short Sketch of Dr. T. H. Yun's Life

Y. H. KIM, PH. D.

Note.—We are sure that our readers ^{Young Heul} will want to read in one number this interesting character sketch of the best known and most influential Korean Christian layman.

Dr. Kim, the writer is a graduate of the Chosen Christian College, and of Vanderbilt University which conferred upon him the degree, B. D. and M. A. He received his Ph. D. from Yale in 1929. Upon his return to Korea he was employed for several years in the Higher Common School and Social-Evangelistic Centre of Songdo. He is now Librarian in Ewha College for women. He has written several books, the most recent of which is "A Short life of Dr. Yun Tchi Ho" in Korean and published at the time of the Seventieth Anniversary in honor of Dr. Yun. (See K. M. F. Dec., 1934)—Editor.

 R. YUN TCHI HO was born on the 26th of December, 1864 in New Village, Asan District, South Chungchung Province, Korea, four miles away from Asan Bay where the Chinese army landed during the Sino-Japanese War. New Village is like a pine-crest island in a wide stretch of rich-field. Hither the grandfather Yun Chi Dong had migrated from Suwon District, where he had a fertile farm, which the government demanded for a summer palace. He never said a word about it, since it was the word of the king, but he firmly resolved to settle somewhere far away from the main road from Seoul to Fusan. Grandfather was grave and energetic with a rare smile. His wife was known to be every generous towards poor farmers in the neighbourhood and to occasional wayfarers who passed New Village on their way to Asan Bay.

Two sons were born when the grandmother was over forty. Both lads early gave promise of a military career. They regarded the read-

ing of Chinese classics as too inactive. They enjoyed horse-back-riding and shooting, often forgetting their meals. The first one, Yun Wung Yul (Dr. Yun's father), left New Village when he was seventeen, to take the examination for military service. He passed the requirements and later enlisted as an officer in the regiment of Kongchu District, South Chungchung Province. In Seoul, he married a quiet, winsome, refined young girl, of good family who was considered to be educated, for she mastered the Chinese classics. Dr. Yun inherited the self-same refined manner and reserve.

Dr. Yun remained at New Village until he was nine, studying Chinese classics under a tutor. In a few years he came up to Seoul, and was taught by one of the most learned teachers in the royal city. His keen mind was clearly seen, and added to his ability to learn, was a marked devotion to his study. Getting up at three o'clock in the morning, with only a candle light, he would read classics till late at night, with only short intervals of rest.

When he was thirteen, he could read and translate Chinese classics which even the teacher could not do. Yet he never showed self-pride, for humility was a trait which he has never lost at any period of his life.

When Dr. Yun Tchi Ho was seventeen, in June of 1881, he was appointed with twenty-one other young men to accompany eleven gentlemen who were sent to Japan to study government administration. The great progress which Japan had made since the restoration, impressed this eager, open-minded student. He mastered the Japanese language in a few months, and he planned to stay on for further study even when the others withdrew. The vigorous advance of New Japan stimulated his enthusiasm. 'Where is the motivating power beneath all this great movement? When will our country become like this?' he asked. It did not take the keen-minded Korean student long to realize that Japan was advancing because she adopted western knowledge and science. The young man determined to study English, for many prominent Korean statesmen who came and went, were urging him to do so in order that he might be able to serve in the Foreign Affairs Department of the Korean Government.

But it was difficult to find an English teacher in those days. Finally a secretary in the Dutch Consulate in Yokohama promised to teach him English on the condition that he should teach the secretary Korean for an hour a day. On the 16th of January, 1883, he began to study English. On the first day of his study he wrote in his diary, 'First Reader and language! On the 20th, he put down in it, 'Weather very cold, from 8 o'clock in the morning, have come at No. 170 Bluff, Yesterday.' He became enthusiastic over his English lessons, but he could not continue long, for on the 19th of April General Foote, the first American Minister to Korea, arrived at Yokohama, and at the request of General Foote, Inoue, the Minister of Foreign Affairs, asked Dr. Yun to become the official inter-

preter. The interview between General Foote and Dr. Yun was held on the morning of the 26th at the Grand Hotel. The latter admitted that his English was too imperfect to be of any service, but General Foote asked him where one could find a better interpreter. Dr. Yun landed at Chemulpo on the 13th of June, 1883, with General Foote, who was the first foreign Minister to Korea.

To serve in the government as an official, was an ambition of all Koreans, and the great dream which Dr. Yun had in his youth was to become a provincial governor at South Chunra. He was eager to study English in order to be of greater service to the Korean government. Unexpectedly he had become an official interpreter and this post gave him a chance to do something for his country. The national progress which he had witnessed in Japan made this young man of nineteen an indefatigable worker. He described to General Foote the political situation in Korea in these words.

You see? there are two party in the government. Mr. Hong and Kim Hong Chip they are chief of the Chinese party and the Mr. Mok he proceed any measures for the China. And then there are some Chinese in the government and they like your came because they want make you in their party and he very glad to your came. You must look out these happens and you must teach good measures to the party of the King and assist them. That is my hope, and there are some bad happens in the Corea. I will tell you by and by, and please, when you have any business in the government and the foreign office, small or large, bad or good, you must make the Mr. Saito and me because you came with Mr Saito that is for make interpreter, and I came that is for my country and you. But the party of China they don't like make we to do interpret and they want to interpret by the Chinese interpreter. When become thus case we will be become useless things. You must make we become useful things I please, that is for my country and for you.

As this description reveals, there were two political parties; one party consisted of conservatives and important officials who leaned on China; the other consisted of people who admired the progress of Japan and proclaimed a reformation. The Reform Party attempted a

drastic change in the government by assassinating conservative officials at the dedication banquet for a new post office building. This was a historical day, the fourth of December, 1884. To the banquet General Foote and Dr. Yun went together at 5 p. m. knowing nothing of the intrigue in the offing. In the midst of the banquet, 'Fire' was heard and Min Yong Ik who was Minister Plenipotentiary to Washington, hurried out only to rush in again with a cut on his ear. The banquet hall was in a mess and guests hurried to their homes. The people of the Reform Party went into the palace and petitioned the king to remove to another palace. It was done and a cabinet of the Reform Party was organized. Yet this movement lacked the help of the majority of the subjects, while the conservatives received help from the Chinese army staying in Seoul. The New cabinet fell after three days of power. Dr. Yun's father, Minister of Law, in the new cabinet, was exiled to a small village in the South, and Dr. Yun could not live in Korea.

General Foote also resigned his post. His residence in Korea had numbered two years already, and Mrs. Foote was lonesome for the homeland. Dr. Yun hoped to go to America to pursue his studies there, but he could not get financial help. General Foote urged him to go to Shanghai with a letter of introduction to General Stahl, General Consul there. On the 19th of January, 1885, Dr. Yun and General Foote left Chemulpo. When Dr. Yun arrived at Nagasaki, he cut off his top knot, put on a foreign suit of clothes; then after bidding farewell to General and Mrs. Foote, he sailed for Shanghai. One of the great contributions that they made together, was the opening of the Hermit's Gate with the permission of the King.

In Shanghai he registered at the Anglo-Chinese School through the kind help of General Stahl. Dr. Y. S. Allen and Prof. Bonnel also showed special favors to this scholarly alert exile who seemed to be eager to learn all the knowledge in the world.

Setting aside everything, he devoted himself to his lessons. He could pursue systematic study, and for the first time he came face to face with the Christian ideals revealed in the words and actions of Dr. Allen and Prof. Bonnel. The turmoil which he had experienced in the court; the loneliness of a partiotic exile in a quiet devotional environment; and the inspiring personality which he found in Christ, revealed to him a new way of life. He resolved to be a Christian and to be baptized with this view of the Christian life.

'I had not heard of God before I came to Shanghai. I continued in sin even after having been informed of the divine religion. The obstacles to my conversion were: the fear of persecution and mockery; the liability of making adversaries of former friends; the frequent attacks of doubt and other temptations. I desire to be baptized for the hope; that I may bend my time and talents, whether they be five or one, on improving my knowledge and faith in the religion, so that I may, God willing, live a useful life for myself and for my brethren; that I may, when night comes, have no need of seeking for salvation at the gate of death, as many do; and that I may thereby be acknowledged as a different man from that I was, and lessen the number of temptations into which one is liable to be led when he stands midway, undecided which way to go. I believe: God is love. Christ is Saviour. If the prophecies concerning this physical world have been so literally fulfilled, those concerning the future world must be as true.'

He was baptized on the 23rd of March, 1887.

Being unable to return to Korea, and being urged by Dr. Allen to study abroad, Dr. Yun left Shanghai in October, 1888. He was introduced to Vanderbilt University, and Dean F. W. Tillet. received him with a cordial welcome. Here he mastered English. His refined and unique style in writing, his kind heart, and his forceful expression in debate, impressed those who came in contact with him. He registered at the School of Religion and made many friends for Korea and himself. He caused many American students to consult atlas and geography to find where Korea was and what country it might be to produce such a refined personality. In 1890 he completed his study at Vanderbilt, and enrolled at Emory

University. Dr. Candler was president then, and he was eager to come in contact with this remarkable young man. At Emory, he made many friends and visited many churches, appealing for Christian mission work in Korea. Many churches contributed toward his school expenses, but when he had been given enough to meet the cost of a year at school he refused further financial aid. He saved little by little until this savings amounted to two hundred dollars by the end of February, 1893. On March 11th, he offered this sum to Dr. Candler with these words.

'I leave \$200 in your charge. I want to make this the nucleus of a fund for establishing a Christian school in Korea. After my return to Shanghai should I find it possible for me to go home, a mission school should be started on this fund. If the Church should establish a mission in Korea before I could go back, the fund should be turned over to the Board to be used for educational purposes in the Mission !

His intense love of people and his loyalty to the cause of the nation grew with his increased knowledge and experience. The thought and life of American people gave him ideals and plans towards and with which he was eager to lead the people. Yet he could not come back home. The conservatives were still in power. He came back to Shanghai and Dr. Allen welcomed him to his school. Dr. Yun was made a teacher of English. He never waited for a bigger task when he had something to serve at hand. He was a teacher who won the confidence of students, being a master of English Grammar. Yet his mind was always on the homeland, and the darkening cloud on the diplomatic sky between China and Japan was never outside of his thought. Yet his return seemed impossible for a while. In March 1894, he married a graduate of McTyre School for Girls.

In 1894, the political condition in Korea was greatly changed. The defeat of China in the Sino-Japanese War meant the downfall of the conservatives who leaned hard on the help of China. Japan was eager to crush the power that China possessed in Korea. Exiles to Japan and far away places, reappeared

in Seoul. Dr. Yun's father left his exiled place where he had stayed for six years. A new government was organized with men of progressive ideas, and the new government proclaimed the reorganization of administration. It seemed as though a new era had dawned, finally, in Korea. Dr. Yun could not express his joy when he received word that he could come back. It was fully ten years since he had left Chemulpo with General Foote.

On February 13th, 1895, Dr. Yun landed at Chemulpo, and there was great rejoicing at the reunion of the family. The King gave him generous words when he appeared in his audience. Yet the conditions were very discouraging. The courtiers who attended the King were intriguing one against another. The concession diplomacy was in full sway, and this or that concession was given to this nation or to that for a certain amount of money. The people groaned under a heavy yoke of taxation. Dr. Yun had to fight these things through, and his loyalty to the King became intense. He went back to Shanghai and returned with his wife and the first daughter, Nora. He was appointed a councillor of the administrative council. A few months later, he became the secretary of the cabinet. Within a few months, his ability and devotion were greatly appreciated by the King, and he was appointed as Vice-Minister of the Foreign Affairs Department. At this important post, he attempted to reform the whole administration.

This was the summer when the Queen had the supreme authority in the court. She hated the Japanese influence and planned to withstand it, leaning on the help of Russia. Waeber, Russian Minister, a master hand in oriental diplomacy, received confidence from her. Taiwongun, the Regent, her father-in-law, intrigued with Koreans and Japanese who were opposed to the Queen, for her assassination. This tragic event occurred on the eighth of October. Before this event, the Queen had the last banquet for the national holiday

A SHORT SKETCH OF DR. T. H. YUN'S LIFE

Dr. Yun was called by the Queen to interpret for her to the invited foreign guests. Nobody knew that it was the last time that she would be seen in elegant, majestic robe of state.

All through this event, the attempted reform was interrupted, and the King trusted no one except a few missionaries. He hated to remain a prisoner in the old palace where he had nightmares every night. Many royal ministers attempted to free the imprisoned King, but the attempts were in vain. Finally those who leaned on Russia succeeded in secretly conducting the disguised King out of the palace confines early one dawn. The king made his stay in the Russian Legation, and the cabinet held its office in a little building attached to it. Dr. Yun hated to see the King in a foreign legation, but the old palace was no better. To continue the work of reform under difficulties would be better than none. Now he was appointed Vice-Minister of Education. He gave heart and mind to the reorganization of the educational system; but he was not able to continue in this work long enough to get results. In March, he was appointed to be one of the representatives to the coronation of the Czar.

Russia was anxious to use this occasion to strengthen her diplomatic relations with Korea. It seemed to her as though she had almost secured a suitable sea port of Korea for her navy. The King was in her legation. Dr. Yun arrived at Moscow in May, and the ceremony was full of show and splendor. The Russian government was desirous to give its best entertainment to the representatives, and at the same time made efforts to show the military grandeur of the nation. It was when the military spirit was at its height in Russia. Here Dr. Yun felt keenly the need of the French language in diplomatic world. He went to Paris, therefore, when the commission was over, and stayed there for three months struggling with the language. With new enthusiasm he returned to Korea in January, 1890.

Dr. Reid, the pioneer missionary of the

Southern Methodist Church, was waiting for him. Dr. Yun took time even in his busy political life, to go to Songdo with Dr. Reid. Songdo was very conservative and many attempts at opening mission work had failed, since it was not possible at all to purchase land. Dr. Yun's uncle on his mother's side was a prominent business man, and with his aid Dr. Reid obtained the land which later became the compound of the mission. In Seoul, Dr. Yun helped the missionary enterprises in many ways, and delivered every Sunday a sermon to the infant church.

The political condition was discouraging. Concession diplomacy was in its full sway. Russia and Japan were intriguing hard for their own supremacy. Dr. Yun, however, was anxious to work out his ideals of reform even through these political hurricanes. He became the president of The Independence Press which was set up at Paichai Higher Common School. He bought the first bicycle seen in Korea. He was elected to be the chairman of the Independence Society. The fundamental aim of the Society was to withstand concession diplomacy. There should be a responsible government so that the King would and could not raise tax, or give concession, or make secret treaty with a foreign nation. Various departments of the government should have the actual administration. The Society had a great following. The nation rose for the cause of this Society. The conservatives were alarmed, and the King was petitioned by many conservatives to assassinate Dr. Yun. Only a friendly hand stopped this plan. Then the government wanted to arrest and imprison him, but he escaped through the help of Mrs. Yun. He could not appear publically.

Dr. Yun's father held a prominent post in the government and the decision of the government against Dr. Yun, was not carried out. Many members of the Society were imprisoned and tortured. It was too dangerous for Dr. Yun to be in Seoul. He was appointed to be the mayor of Wonsan and diplomatic representative at Dukwon. This

meant virtual exile, but Dr. Yun wanted to make the most of the situation. He was free in his own administration of this district to put into effect his diplomatic ideals. He was the first political man who presented civil problems to the people to decide. He loved people and worked for their welfare. He urged them to cut off their topknots; he stopped the cutting of trees on the mountains. He was a fair judge both in civil and criminal cases. No bribery could corrupt him. He started schools for children and adults. He urged people to plant apple trees which he had imported from America.

The government could not long keep him there where he was becoming an irresistible force. He was removed to Chinnampo, for the same kind of post. Dr. Yun accomplished great things there as well. The mayor's office became the house of justice and encouragement. He encouraged industry. Schools were started and he visited them very often. Not Chinese classics, but Korean geography, and arithmetic he urged to be taught. Gambling was absolutely abolished. The government, however, had to send him to Wonsan again, where an insurrection had occurred among the people. Dr. Yun was the only person able to put it down. He was again appointed to that port city and the following two years of administration were the happiest in his life. 'If the government had only allowed me to continue my work there for ten years.....' he has said many times.

The government was jealous of his bright future, and in July, 1903, he was appointed the mayor of Chunan, a very small place. This was a difficult post, and the mayor of this city had just been killed by mine laborers. The mine laborers were pest to the farmers there. These miners came from various places in the country, and they knew neither law nor morals. They took away things from farmers without paying, and the innocent people could not object. Foreigners who were at the mine thought that they were not under the jurisdiction of the Koreans. Dr. Yun saw

at once where the trouble was. It was necessary to show the authority of the government. He imprisoned all lawless laborers. They threatened Dr. Yun. He arrested all that showed lawlessness. Foreigners protested, but Dr. Yun ordered that even they should be but into prison if they acted lawlessly. This extinguished the difficulty.

In Seoul, the political world was in a state of unrest. Japan and Russia were preparing for war. Dr. Yun was needed and called to Seoul to be once more the Vice-Minister of Foreign Affairs. Yet it was too late for any reform. He fought hard against the Japanese demand for a concession of uncultivated land, and the demand was dropped for a while. The defeat of Russia meant the absolute supremacy of Japan in Korea. The peace treaty at Portsmouth and the alliance between Japan and England followed. Japanese advisors were employed. And in November, 1905, the diplomatic authority was turned over to Japan. Dr. Yun was offered a high post, but he refused and retired from political life. The political plans that he had had, and enthusiastic efforts for a representative government, were only unrealized dreams.

Added to this disappointment was the deep grief caused by the death of Mrs. Yun who passed away in February, 1905. To him the spirit of disillusionment seemed to be in control. For eleven trying years, Mrs. Yun had been an encouraging companion to him. She was his source of inspiration and enthusiasm. She helped missionaries in the development of the church. She was a perfect wife and an admirable mother. At this time Bishop Candler sought him out, and stirred him again to life. He asked him to take charge of the educational plant in Songdo. With the approval of his father, he became the head of Anglo-Korean School in that city. His newly born enthusiasm rose again. He determined to devote his life to the cause of education. He firmly believed that the uplifting of the people through education was the thing to be done. At Pyengyang, the

A SHORT SKETCH OF DR. T. H. YUN'S LIFE

Taisung School was founded with the purpose of producing patriotic young men, and he became the president. At Songdo his plan was to produce graduates who knew their trades. Students who would be able to raise good strawberries rather than to quote Shakespeare, would be at Songdo, and at Pyengyang he would train social leaders to work among the people. He married happily again in March, 1907.

In 1910, Dr. Yun went to America as a delegate to the Layman's General Assembly held at Atlanta, Georgia. The Southern Methodist Church received him with cordial welcome. Bishop Candler was overjoyed to see once more the man who had opened the way for Southern Methodism in Korea. He visited his friends and delivered many addresses at various places. He won many friends for the work of missions in Korea. He delivered an address in the General Conference in which he stressed that mission work should not have the fault of 'scatteration.' He attended another meeting of this nature at Chicago, and made many friends of mission work very happy. Then he sailed for Scotland to attend the World's Missionary Conference at Edinburgh. Here his earnest appeal for missionaries and his eloquent expression impressed the representatives of the world. His name was introduced to thoughtful minds everywhere. Emory University conferred upon him an honorary degree.

With enthusiasm and eagerness he came home for educational and church work. But his plans were once more disrupted. His father died in September, 1911. His time was taken up with the care of the household. Early in February, 1911, Dr. Yun was put into prison under the charge that he had plotted with others to assassinate the Governor-General. Many prominent men of church and society were imprisoned. On September 18, 105 were sentenced to terms of imprisonment ranging from five to ten years. The case was carried to the court of appeals, and in March 21, 1913, all were acquitted except

six. Dr. Yun was supposed to be the head of it. At the Supreme Court, October 9, 1913, the verdict over the six by the court of appeals was ruled 'regular; and they were sentenced to six years of imprisonment. Dr. Yun never has expressed any word to any one about this case and never will.

His religious life helped him a great deal and many missionaries visited him often at the prison, and the fine meals that they sent in, cheered him much. Hymns that he knew by heart consoled him nights when he could not sleep. He was released with others through imperial clemency at the coronation of the Emperor. His release brought deep joy to many people. The students who read the telegram at the chapel hour at Songdo, shouted 'hurray' and sang a song which Yun himself had composed. Yet he could not continue in any educational work.

When he regained his health, Dr. Yun began to serve the Y. M. C. A. He has never stopped his actual work in this society. He became the General Secretary and continued at this post for five years. His past experience and life gave dignity to the Y. M. C. A. He won the confidence of many people toward this institution after a factional trouble under the preceding secretary. With the good co-operation of missionaries and nationals he stimulated the activities of Korean churches. There were eventful years from 1916 to 1920 with the Independence Movement and social upheavals, but Dr. Yun stood firmly as a leader with undaunted will and able leadership. He loved young men and loved them to lead out into right ways of living. He helped many men to advance. He treasured more than anything else the value of personal gifts that others had. He found a very able leader in Hugh Cynn for the Y. M. C. A., to whom he offered his secretaryship. Then he retired behind the scenes.

He was called again by Bishop Boaz to educational work in 1922. He became the president of the Songdo Higher Common School. While he was away, this school

became a first rate high school under the able administration of Dr. A. W. Wasson and with the generous help of Dr. W. G. Gram. Dr. Wasson was needed at the Theological School at Seoul. Dr. Yun accepted the position willingly and made many notable contributions. He built a gymnasium costing 10,000 yen, paying for it from his own money. He bought equipment for the Science Department. He made efforts to promote the Textile Department which was under the supervision of Mr. C. H. Deal. He established a successful dairy with the combined investment of the mission and his own money, and this was entrusted to his elder son, Allen Yun. He made a permanent plan for the endowment of the school. Yet he could not stay at this post long. He was needed in various kinds of work in Seoul; and since Dr. Yun had always maintained that the president of any institution should be at his post everyday, after three years of successful work, in 1925 he felt compelled to resign.

Dr. Yun is still working for various educational activities. He is a board member of various colleges and high schools for girls and boys. He is still the president of the Y. M. C. A., and a pillar of the Korean Church. He is the representative Korean Christian if one were asked to name one. He showed his enthusiasm and gave his best service and help in organizing the Korean Methodist Church. He spends half of his yearly income for others. Every student who goes abroad receives his help without failure. Many students have

gone to Japan with his monthly scholarship gift. Various campaigns are headed by him and his share is usually the largest. Yet he does all these things without letting even his left hand know.

Perhaps nobody has loved his country more than Dr. Yun, and none has been so loved by his people. He is named to be the head of various athletic and philanthropic projects. He is the active head of various cultural and research societies. He is over seventy now, but he regards himself as young, and he is alive to every significant movement in Korea and the world. He gets up early and reads nearly all books that are worth while as soon as they come from the press. He takes long walks with his whole family. He lives a simple life with high ideals. He is very strict in his own individual life. He never indulges in self-satisfaction. He is the admirable father of twelve children.

He is the most genuine Christian gentleman Korea has produced. His whole life means Christian humility and service. His strength lies in his ability to adjust himself to any situation that he faces through various ways and methods. He fulfilled his will and his plans in the face of numerous difficulties. His life proclaims that life means an ever-continuing creating of something worth while. His sincerity and kindness are such that those who meet him, can not forget. His life is an example and a daily witness of Christian love and purity.



Korea—The Chosen Land

WILMA E. AND ERVIN L. PEDERSEN

Editor's Note

Mr. and Mrs. Pederson are members of the Punjab Mission, India, Presbyterian Church U. S. A. Mr. Pederson is principal of the Christian Industrial School. They came to Korea in June, 1934, as delegates to the Fiftieth Anniversary Celebration of the Chosen Mission, Presbyterian Church, U. S. A. The following excerpts are taken from a full report to their Board and Mission of their visit to Korea. It is interesting to see how some of our visitors are impressed by Korea and the Koreans, and the work of missions and the Church here.



ENTERING KOREA, as we did, from Manchoukou the northern portal of Antung and making our first stop at Syenchun, the unexcelled beauty of this promised land enchanted us at once. Only and omnipotent Creator, as He scattered his landscaping seed, could have had the skill and the imagination to bring into being such a lavish and entrancing display of earthly beauty. Each hill, each vale; each plain, each peak; each river, each stream was a gem that the Divine Landscaper had made perfect. From the hills and valleys of the north, down through the Diamond Mountains with their startling array of scenic wonders, to the port of Fusan we were treated to an everchanging panorama to which we gave the never-changing exclamation, "How beautiful it all is!"

The man-made features of the landscape began to obtrude themselves upon us, the most noteworthy and picturesque one being the common Korean dwelling house. The characteristic house appeared to be made of mud walls with straw-thatched roofs, or an occasional tile-covered roof, often with wooden chimneys projecting above one eave at the side of the house.

We began to ask ourselves, "Is it possible that the Church of Korea has been established by dwellers in mud houses?" We continued to retain this question in mind as we journeyed the entire length of the country and the answer was just as apparent on our first day in Syenchun as it was on our last day in Korea in Taiku. Such people can afford nothing more than thatched roof homes yet they have built these churches of the Church of Korea. Why has this not happened in India, we wondered?

The Korean we found to be a keenminded, responsive, even an impulsive person, alert and quick in conversation, keen on his "come backs", with a sense of fun and humor that we grew to appreciate more and more as we lingered in Korea and had an opportunity to chat in English or through an interpreter. The Koreans seem to be closely allied to ourselves in these things.

Three incidents stand out in memory.

(a) On the day we arrived in Syenchun, Dr. Ross demonstrated his method of street preaching. In the crowd that gathered there appeared an old Korean, wearing the typical loose creamy-white robe and horsehair stove-pipe hat, who elbowed his way in and stood directly in front of Dr. Ross. After listening a while he began a rapid-fire repartee that was both thought and mirth provoking.

(b) One morning in Seoul before the girl students in the academy, Mr. Phillips, acting as interpreter, introduced Dr. Downs and Dr. McAfee, the speakers. There was a little exchange of humorous anecdotes and statements that sent the girls into immediate gales of laughter. They were on the qui vive and responded at once to each bit of wit and to each mood of the speakers.

(c) On the impressive occasion (July 1st) when some of the Korean Church leaders, the delegates from other countries and the Japanese officials came before about 250 pastors assembled in Jubilee conference in West Gate Church, Baron Tchi Ho Yun, an historic figure in the Church of Korea, delivered an impassioned, stacatto-like, effective address that "had the house with him". Those pastors and the rest of the Korean audience were

as alert and as much affected as any American audience would have been. Even we who knew nothing of the language could feel the appeal and impulse that the Baron's message conveyed.

We have gone to some length to make this point that these factors favorable to the introduction of Christianity were ready made, inherent characteristics of the Korean open-mindedness and his responsive temperament. He was not bigoted or arrogant, or mentally stagnant, incompetent to grasp new truth, unable to analyze it. To the contrary he was sensitive to the appeal that entered his heart and mind through the message of an atoning Saviour.

There was another factor in the situation, though perhaps more problematical than those already considered. As one comes to know something of the life of a people and realize that they have expressed this life in their art as a natural outcome of their environment, one wonders if these encompassing influences have not left their impress upon the Koreans. Surely as the Korean looked out upon the world before him, with its beauty of hill and plain, he must have become sensitive to it, must have marvelled at its creation, must have speculated about it and been open to the impulses and ideals of higher living, of a more noble life. One cannot look at the better types of homes, where wealth has made it possible for individuals to build them and so give expression to their artistic sense, and not see in the graceful curves of the roofs and the frank lines of the house, an attempt to express beauty. So we would add another element which contributed to the success of the Christian message,—the Korean's sensitiveness to his environment, his desire to make it a part of himself.

As the Korea Mission is one of the youngest in foreign lands, it had an opportunity to secure the advice of other missions and to undertake methods that had proven successful. The foundation stone of the Korean Mission and Church has been the adherence

through a period of over forty years to a policy that was conceived by Dr. J. L. Nevius, "a prophet of a new way in mission methods", and which was adopted by the Korea Mission in 1890. The chief points of the Nevius system were applied and tested until the Korea Mission had evolved the following cardinal principles:—

1. The acceptance of the entire Bible as the inspired Word of God and as the basis for true Christian faith and service.

2. Personal evangelism and witnessing stressed as the sacred privilege and duty of every professing Christian.

3. The primary necessity of regeneration through the Holy Spirit, manifesting itself in supernaturally transformed lives.

4. The main purpose of the Mission's educational program is the training of the children of the Church to furnish Christian leaders and to prepare for Christian life and service.

5. Medical work as an evangelizing agency.

6. The indigenous Church—the principle of self-support, self-propagation and self-government inculcated from the beginning.

It will be wise to note just here that the Korea missionaries very frankly state that these principles are not the *modus operandi* for all mission fields, antitoxins or panaceas for all our errors. They know that these principles have been entirely effective in Korea. They also frankly tell us that these principles are not applied arbitrarily in every case.

- a. We made a hasty tour of the Sunday Schools in Pyongyang, and were thrilled as we went from church to church and found that every room, almost every corner of even the larger churches was occupied. A wonderful sight, too, to see the church yards filling up with men, women or children as they awaited their turn to use the rooms. So many women alone, often with babies appended, quietly removing their white rubber shoes, wrapping them carefully in paper or cloth, taking their places in the circles to which they belonged, bending over in silent prayer, and

then bursting into song as the exercises began. Watch the men come in their turn and then the children next (occasionally the order was reversed), 500 of them in one place, and you will understand why the Korean Church is "as a rock". Back of one chapel was a little building where 50 old men meet every day for prayer, each of whom, "according to a by-law", must be 50 years old. Well, these are Sunday Schools that are Sunday Schools.

b. The second cardinal principle of "personal evangelism and witnessing" might be termed the coup de maitre, or master stroke. Personal evangelism alone could account for the present Church of Korea. There is no more mighty, more conclusive, more irresistible force than that. It requires courage to come before the skeptics, the unbelievers, the scoffers to tell the story of the Redeemer. Still more, the witness must bear the stamp of the redeemed as he walks and talks before men, with his character and reputation an open book for all to read. We heard of no finer witness than Baron Tchi Ho Yun of whom Dr. Paik, his fellow countryman and an outstanding Christian himself, has written, "There has not yet been among the Korean people a Christian leader the equal of Baron Yun" We recall also that gifted personal evangelist in Taikyū, Choi Chung Chul, a lawyer, who for eight years has taught nightly a Bible class averaging 70 to 80 men. This is witnessing.

c. One needs only to attend an ordinary, average church service and observe closely the various types of worshippers to realize how widespread the transformation from the old to the new life has become. Landholders, laborers; merchants, pedlars; lawyers, clerks; teachers, scholars; the highest, the lowest; their wives, their children; all gathered in one accord to praise the Holy Spirit for redeemed lives. In Pyengyang we went to the Lotus Flower Church in a very poor section of the city where mudwalled huts were crowded against the river bund. In these huts lived

laborers and the most ordinary folk in the world whose income would average less than one rupee a day. The congregation had outgrown the small church building and had attached a much larger structure wherein a Sunday School of 800 members, men, women and children were assembling; transformed lives being nurtured!

d. The noteworthy feature to us of the educational program of the Korean Mission and Church is, that "the primary purpose of mission schools is not to evangelize non-Christians but to train up Christian leaders from among the children of the Church". We are convinced that this policy has been one of the leading elements in the development of the Church and largely the reason for its constant success. It was recognized in the beginning that in order to create a trained leadership, personnel, funds and equipment should be concentrated upon such an educational program. Consequently there has been no division of effort, no disrupting policies, no question as to primary purpose. One wonders if the greater virility of the Korean Church is not largely accounted for by its adherence to this policy.

e. The Korean Mission has made its "medical principle" one of the the strongest evangelistic agencies. Together with the educational institutions, one finds hospitals in the eight stations that not only heal the sick but also heal sick souls. Each hospital carries on an evangelistic campaign. Through such a method, many new churches are being brought into existence in the surrounding villages.

f. Self-supporting churches in Korea? Can a church on any foreign field, only half a century old, be virile enough to control and supervise its own affairs? The answer is there in Korea, the Church of Korea itself. What have they in Korea?

(a) A Church that is headed up by a General Assembly which is entirely in the hands of a capable and efficient leadership with little missionary representation on its Boards. A General Assembly which has its own Board of

THE KOREA MISSION FIELD

Foreign Missions under which three ordained Korean pastors have been supported for 20 years in the Shantung province in China. A General Assembly that has a Board of Home Missions through which it is supporting several pastors, evangelists and Bible women who are working among the scattered Korean population in Japan, Manchuria and Shanghai. A General Assembly that has a Board of Education which is seeking to assist in the training of future church leaders by granting aid and loans to certain promising young men and thus enabling them to continue their higher education. A General Assembly with a Board of Christian Training which is concerned with the very important matter of training Sunday School teachers.

(b) A Church made up of 24 Presbyteries which supervise 456 ordained pastors and which supports a trained evangelist at work in each one of its territories; and of which there are three Presbyteries in one station area alone (Syenchun) with a total adherence of 62,000.

(c.) A Church which has a total active membership of 103,530 ruled by a wise and intelligent body of well-trained, well-disciplined elders who manage the affairs of their local churches with dispatch and acumen, lead services, Bible classes and Sunday Schools, who are active on all the programs of their churches, and display remarkable spiritual power.

(d.) A Church that has a group of salaried workers who have devoted their lives to the spread of the Gospel through pamphlet and prayer.

(d.) A Church which has contributed in one year five yen for every yen spent from Mission sources in its schools and church work (excluding missionaries' salaries); and which raised ¥1,121,000 in 1933 for all its work.

(f) A Church that has developed its work on a plane upon which it can support itself. And do some of these people give? At the side of the South Gate Church in Pyengyang there were piled up some lumber and cut

stone. We asked the pastor why? He replied that the material was for the erection of a badly-needed kindergarten building, and went on to say that one of the wealthy members of his church, who did not wish his name divulged, had donated ¥ 6,000,—just about enough to cover the cost.

(g) This Church has vigorous Women's Missionary Societies scattered everywhere, with a Presbyterial in each Presbytery. These societies have recently undertaken the support of an evangelist who has been sent to assist in the work in Shantung, China. Practically every society supports a local evangelistic worker. We were delighted to discover that the Missionary Society of Ewha College for Women (Methodist), and the only college for women in Korea, used to send ¥ 180 each year to India for two scholarships for Indian girls in Lal Bagh, Lucknow. Because of these days of economic depression they can now send only ¥ 110. What a testimony to the spirit that prevails in Korea!

(h) The Assembly and Presbyteries are supporting about 400 evangelists for all or a part of their time at an annual expense of nearly \$ 25,000. To the above total must be added from five to ten thousand dollars each year to make up the foreign missions budget of the Assembly.

In the eight Mission academies, out of a total budget of ¥161,811, only ¥61,496 was received from America, and in the six Mission hospitals (not including the two union hospitals in Seoul and Pyengyang, out of a total budget of ¥87,283, only ¥8,269 were received from Mission sources.

(i) Each year the Church puts on a well planned, vigorous campaign that may have as its object personal evangelism, or the spread of Christian literature, or the development of Christian home life, or the Christian community life. Every member is enlisted and thus the transforming power of the Gospel is manifested before a non-Christian nation.

We should not close this *entre acte* without mentioning the fine musical program, especial-

ly during the evening of the Annual Meeting concert. Not since we left the United States about eight years before, had we heard such a remarkable array of talent, American and Korean, as appeared in that concert, the more remarkable because it was so unexpected and so very finished in its performance. We heard a musician (D. R. Malsbury, teacher in the American School, Pyengyang) who had but to touch the keys to convey a message to our hearts; we listened to voices, alone or blended, which stirred us profoundly; we had our own fingers playing the score with the orchestra led by Mrs. Boots, while they made the

March from Tannhauser go beating along; and we sat on the edge of our seats and hung suspended while Barbara Koons triumphed through the pronto, motto, allegro, and vivace movements of that difficult concerto for the piano, Mendelssohn's Opus 25, with orchestral accompaniment. Why, it was worth going to Korea for this concert alone! Just to see and hear these young American and Korean boys and girls, who on other occasions also gave us pleasure, and our missionary friends who have such fine talents and who rejoice the heart through music.

Founding of Missions in Korea

REV. R. A. HARDIE M. D.

(Continued from Feb. Number)

THE KOREA Mission of THE PRESBYTERIAN CHURCH OF VICTORIA, Australia, originated in the missionary zeal of Rev. J. H. Davies, an accomplished scholar who followed his sister to India, but after eighteen months had to leave on account of ill health. An article by Arch-deacon Wolfe, Foochow (who in 1887 visited Chinese evangelists of the Church Missionary society in Fusan), attracted Davies' attention, and he and his sister went to Korea in Oct. 1889. After five months in Seoul he started south to decide on a station; he contracted smallpox near Fusan where he was taken by Dr. Gale, and died April 5, 1890; his sister returned to Australia. Eighteen months later, Rev. J. H. and Mrs. MacKay, Misses Fawcett, Menzies and Perry arrived in Fusan. During the winter, Mrs. MacKay died and was buried beside Davies.

The Presbyterian Church (North) had opened work in Fusan a few weeks before the arrival of the Australians. Mr. Davies had been secretary of a Presbyterian Council organized while he was in Seoul, in accordance with which the missions concerned agreed on

division of territory. As early as 1902, withdrawal of one of the missions from Fusan was under consideration but was not accomplished until 1914 when 101 churches (1887 baptized members) in South Kyung Sang were transferred to the Australians, and the Americans withdrew.

The Mission has founded work in five stations,—Fusan Chin, Chinju, Kumasan, Tongyung, and Kuchang, and has representatives in Severance Medical College in Seoul, and the Presbyterian Theological Seminary in Pyeng Yang—14 married couples and 17 single ladies in all.

THE PRESBYTERIAN MISSION, SOUTH owes its origin to addresses by Dr. H. G. Underwood and Dr. Yun Chi-ho, at the meeting of the Inter-Seminary Missionary Alliance, in Nashville, Tenn., in 1891. At that meeting W. M. Junkin, W. D. Reynolds and L. B. Tate, student volunteers, were deeply moved by the appeals of the speakers from Korea, but their appeal to be sent to that field was turned down by the Board of Missions of their Church. Dr. Underwood secured \$2000 from his brother and added \$500 himself, which led the Executive Committee of

THE KOREA MISSION FIELD

the Southern Board of Missions to telegraph the applicants, Jan. 23, 1892, "Prepare to sail in August." Miss Linnie Davis was the first to reach Korea, followed a few days later by Mr. and Mrs. Junkin, Mr. and Mrs. Reynolds, Mr. Tate and his sister, Miss Mattie Tate.

Dr. Reynolds writes, "We landed at Chemulpo Nov. 3rd, made an all-night journey up the Han River in a crowded launch, received a heart-warming welcome at Mapo from Moffett, Lee, Gifford, Johnson, and Dr. Vinton, were escorted over the hills three miles to Seoul, and hospitably entertained in their homes, while a rented house in the northern section of the city was being prepared for occupancy. In Feb. 1893, The Presbyterian Council of Missions was reorganized on the basis of one Presbyterian church for the whole country, and the Southerners were advised to undertake the evangelisation of Chulla Province.

"The Mission has established five stations,—Chungju, Mokpo, Kunsan, Kwangju, and Soonchun, each equipped with hospital, and schools for boys and girls. In due time the Mission co-operated with other missions in sending representatives to Seoul for Bible translation and revision, and preparation of Christian Literature; and to Pyeng Yang for college and theological work."

The founding of THE M. E. CHURCH, SOUTH MISSION was largely due to the influence of the Hon. T. H. Yun, who had been educated in the Anglo-Chinese College, Shanghai, and Vanderbilt University Nashville, Tenn., and who on his return to Korea wrote the heads of these institutions urging their influence with the Board of Missions toward opening work in Korea.

The founders of the Mission were Bishop E. R. Hendrix and Rev. C. F. Reid, a veteran missionary in Shanghai, who came to Seoul Oct. 13, 1895, and purchased property where the Chosen Bank stands. Dr. Reid removed to Seoul with his family in Aug. 1896. Mrs. Josephine Campbell, also many years in China, arrived in Oct. 1897, bringing with her Miss

Dora Yui, a Chinese lady, who had training in medicine, speedily acquired a good knowledge of the Korean language, and during six years residence in Korea, helped in laying the foundation of the work of the Woman's Board in Seoul. Mr. and Mrs. Yun Chi-ho also took an active part in all the work of the Mission, especially in the opening of Seoul and Songdo stations, and the founding of Holston Institute (Dec. 1904) and the Anglo-Korean School (Oct. 1906). Mr. and Mrs. C. T. Collyer who had been several years in China, and Dr. and Mrs. R. A. Hardie, who had for eight years represented the Canadian Colleges' Mission in Fusan and Wonsan, were the first additions to the Mission.

In Nov. 1897, the Collyers moved to Songdo followed by the Hardies' who began medical work in the autumn of 1896 in a ginseng shed—the beginning of Ivey Hospital. Miss Fanny Hinds arrived in Dec. 1898 and began Woman's work in Songdo. In April 1899, the Reids, returned to the U. S. A. (where Mrs. Reid died, May 17, 1901). The Hardies' were returned to Seoul and medical work was not resumed in Songdo for seven years. Rev. and Mrs. J. R. Moose and Miss Arrena Carrol arrived in Sept. 1899. The first training class for official members of the church was held in Seoul Feb. 1900, Mr. Appenzeller and Mr. Hulbert assisting.

In view of the expected transfer of the M. E. Church work on the East Coast (concluded Oct. 20, 1901), the Hardies' were appointed to Wonsan Sept. 1900, and again began medical work there and evangelistic work throughout Kang-won Province, A revival began in Wonsan in a Bible Conference of Canadian and M. E. South missionaries in Aug. 1903, reached its climax in Pyeng Yang in 1907, and for some years greatly stimulated church work through-out the Peninsula. In June 1907, the Union Methodist Theological Seminary was organized and the first class (45 men) graduated, Dec. 1911. Choonchun station was opened by Rev. and Mrs. J. R. Moose in Sept. 1908. The M. E. South, Korea

FOUNDING OF MISSIONS IN KOREA

Annual Conference, was organized in Oct. 1918, and Chulwon station opened July, 1920, by Dr. and Mrs. E. W. Anderson and Miss Cordelia Erwin.

The last of the Federal Council missions to enter Korea was that of THE PRESBYTERIAN CHURCH OF CANADA. Interest in foreign Missions had been greatly increased by the Student Volunteer Movement, which led various groups in Toronto to send out J. S. Gale (1888), M. C. Fenwick (1889), and Dr. and Mrs. Hardie (1890) to Korea. Mr. Fenwick was a member of the Presbyterian Church when he came to Korea but later became a Baptist. In 1900 when the "Ella Thing Memorial Mission" of Clarendon Street Baptist Church, Boston, was discontinued after five years work in the region of Kongju, Mr. Fenwick of Wonsan took over the work, and now has a considerable following in Korea, Manchuria and Siberia.

Mr. Wm. McKenzie a theological student of Dalhousie College Nova Scotia, doing missionary work in Labrador, read of Korea, felt the call to that land, and as the Board of Mission was unable to send him, he raised sufficient funds for his passage and a year's support, and arrived in Seoul Dec. 1893. He settled in Sorai and during the Tong-hak unrest, preceding the China-Japanese War, greatly increased the group of Christians there and built a meeting place which was opened a few weeks before his death June 23, 1895. A petition from the Sorai Christians to the Presbyterian Church in Canada to send missionaries to continue McKenzie's work, was favorably considered by the W. F. M. S. of the Eastern section of the Church, and resulted in the appointment of Rev. and Mrs. W. R. Foote, Dr. and Mrs. R. Grierson and Rev. D. McRae, who arrived in Seoul Sept, 1898. They joined the Presbyterian Council of Missions, which advised the Presbyterian Church North to transfer its work on the north-east coast to the Canadians. This was agreed to, and Dr. Gale who had joined the Presbyterian Mission, North, in 1891, and was appointed to

Wonsan in 1892, remained to help them for one year. In 1899 the M. E. Church South Mission took over the work of the M. E. Church on the East Coast and in 1903 division of the field with the Canadians was agreed upon, the latter to work north of, and the former south of Wonsan, which was common territory. The Canadian Mission later opened four new stations-Songjin (1901), Hamheung (1904), Hoiryung (1912), and Yongjung (1913) in Manchuria. When the United Church of Canada was organized, the Rev. L. L. Young preferred to remain with the continuing Presbyterian Church, was assigned work among the Koreans in Japan, where he is now assisted by Mrs. Young and four single ladies under the continuing Presbyterian Church.

Y. M. C. A. work began in Korea at the suggestion of the Korea missionaries and Mr. D. W. Lyon, the first Y. M. C. A. Secretary to China. The first representative to Korea was Mr. P. L. Gillett (1901) transferred to China in 1913 where he still works. The *Korea Y. M. C. A.* was formally organized Oct. 28, 1903, when 28 men, two of them Koreans, became charter members; in December, work was begun in a building on the present site of the Central M. E. Church, Chongno. The corner-stone of the present building was laid in 1907, and was the building completed in 1908. The chief promoter in the development of the Y. M. C. A. was Mr. Yun Chi-ho, who was elected General Secretary in 1911 when the National Council of the Korean Y. M. C. A. was organized. Other well-known secretaries were Messrs. Yi Sang-chai, Geo. Gregg, and Frank M. Brockman.

The work of the Association along evangelistic, industrial and athletic lines throughout Korea is extensive. Special mention should be made of the contribution to clean sport by Mr. B. P. Harhart and to agriculture by Mr. F. O. Clark, and Mr. G. W. Avison, the only foreign secretary in the interior.

The following missions are not connected with "The Federal Council:"

The English Church Mission (S. P. G.) was

founded Nov. 1, 1889, when the Rev. C. J. Corfe was consecrated as its Bishop and arrived in Korea with Dr. E. B. Landis of Pennsylvania, Sept. 29, 1890. They were preceeded by Dr. J. Wiles, and followed by Dr. Louisa Cook, and Dr. E. H. Baldock who at once began medical work in Seoul and Chemulpo. There are now nine men including Bishop Cooper, and six ladies in seven stations.

2. *The Seventh Day Adventists* began work in Korea in 1904 and now have 28 missionaries in three stations.

3. *The Oriental Missionary Society* began work in Seoul in 1907, under the direction of the Rev. Messrs Cowman and Kilbourne.

4. *The Salvation Army* was opened in 1908 by Commissioner and Mrs. Hoggard and a small group of officers, which has grown to 23 with evangelistic work in 159 centers.

In closing, let us recall some of the union movements of the revival period, beginning in Aug. 1903. In Sept., the Annual Meeting of the M. E. Church South, appointed a committee to confer with the Canadian Presbyterians regarding division of territory which was accomplished. Summer Bible Conferences were held by missionaries in various stations in 1904-6. The General Council of Protestant Evangelical Missions organized in 1905, looked forward to "Co-operation in mission efforts, and eventually the organization of but one native evangelical Church." In this year co-operation was also realized in one Church Hymnal, publication of "The Korea Mission Field," and uniform Sunday School Lessons; and in further division of territory during 1906-9. The General Council appointed committees on harmonization of doctrine and of polity. The acknowledged aim of a mass meeting of the missionaries was the establishment of a National Christian Evangelical

Church, but Dr. Rhodes writes, "And yet the union church was not founded. As has so often been the case during such movements, denominational interests again triumphed. Instead of following the gleam towards union under what seemed to be the definite guidance of the Spirit, the difficulties in the way of union were allowed to gain the upper hand."

During the second meeting of the "General Council" Dr. W. N. Blair read a paper in which he states, "I have been convinced for years that there is much needless division in the Church of Christ. Especially on the foreign mission fields, I see no good reason why we Methodists and Presbyterians should build separate churches. A union directed by God's Spirit would result in great good to us all..... Division produces waste and misunderstanding, making it impossible for us rightly to value and love one another."

At the third Annual Meeting of the Council, the Committee on Harmonization of Polity reported that it finds no difficulty in the way of harmonizing the doctrines of the Methodist and Presbyterian churches in Korea, and unanimously recommended a proposed creed.

At the Fifth Annual Meeting of the General Council (Oct. 8, '09) a paper read, referred to the "transfer of 10,000 church members from their original connection without a note of discord." Union could have been realized at that time, but we missionaries missed our opportunity, and adopted the visionary slogan "A Million Souls for Christ" in one year. Is it too much to hope that the Korean church may succeed where the missions failed? What we all need is more of God's Spirit and another nation-wide revival which can be realized only in answer to prayer. Let us as representatives of the missions pray earnestly the prayer of our Saviour, "That they all may be one."

What's Interesting the in Korean Church

(January Extracts from the "Christian Messenger")

Translated by BRUCE F. HUNT

The floods which ravaged the Southern part of Korea did not dampen the missionary ardor of the South Keungsang Presbytery. 51 churches were represented by 80 delegates at the Presbyterian meeting of the Women's Missionary Society held in the Masan church, Dec. 3-4 last. In spite of the great privations due to the floods, the offerings reported for the past year amounted to ₩914.50 which is ₩200 more than the previous year. It was voted to concentrate their efforts this year largely on rebuilding churches and parsonages which were destroyed by the floods but it was also voted not to discontinue the salary of the missionary working in Manchuria; the sum of ₩180.00 was set aside which together with the amount raised by the Presbytery keeps a missionary in Manchuria representing the South Keungsang Presbytery.

On Dec. 11th the Second Presbyterian Church of Sin Wiju dedicated a new ₩23,884. brick building for their church home. The pastor of this church is Rev. Keung Jik Han, who graduated from Princeton Theological Seminary in 1929.

The C. C. C. preaching band composed of 5 young men, made a preaching tour of eight large centers in North Choongchung, Keungki, and Kangwon provinces during the Christmas holidays. They held evangelistic services, concerts, and gave talks on rural problems.

A lady of Kohung County, Keungki Province, whose husband died sometime ago leaving her a large amount of money, has recently made a gift of ₩1,500 to C. C. C. to be used as a scholarship. This was done on the occasion of her 61st birthday. At the same time she canceled ₩15,000 worth of debts owing her estate and made a donation of ₩500 to the Posung College (non-Christian private institution in Seoul).

Dr. G. S. McCune, President of U. C. C., recently announced that during the past year the College had completed the purchase of two farms, one valued at ₩250,000 and the other at ₩200,000. Together with the buildings and the property on which the College stands, the holdings of the college are estimated at ₩600,000. It is hoped to raise funds here and in America to bring the total up to ₩1,000,000. during the present year, so as to be able to organize a Juridical Person of the College. The college students are hoping to organize churches in the villages connected with the two college farms. Elective courses in Music, German and Chinese are to be added to the curriculum of the college and a ₩30,000 new Library Building is planned.

The Keung An Presbytery in which Andong Station is located has recently voted (60 to 14) against the formation of Synods within the Korean Presbyterian Church.

At the January 17th meeting of the Board of Directors of the Y. M. C. A. the resignation of Mr. Hugh Cynn as General Secretary was accepted.

A new church with two "Leaders" and twelve Deacons and over a hundred communicants came into existence within a very few months when the parishoners living about the chapel established last November by the Sin Chung Church of Taiku, petitioned the session to be organized into a separate congregation. Mother and child are doing well.

A Mr. Chang Heun Kim has recently made a gift of ₩100,000 worth of land to the Methodist Academy in Yengbyen.

The Hymn Book question is not dead. The Secretary of the National Christian Council puts forth the case in the Jan. 30th issue of the Messenger. In 1933 the Federal Council of Protestant Missions voted to give the National Council the copyright to the hymns in the present hymn books when they had secured the approval of the two interested churches and also were ready to print a new hymn book, the present "New Hymn Book" having been disapproved of by the Presbyterian Church. When the Methodist Committee was approached they expressed their satisfaction with the present "New Book" and saw no need for another. The Presbyterians therefore decided to print a book of their own and petitioned the Federal Council for the use of their Copyrighted Hymns. This petition was granted. In the meantime the National Christian Council Committee had not given up hope of a union hymnal and this year at the Methodist Quadrennial Meeting succeeded in getting them to change their decision of last year to the extent of appointing a committee of eight to sit with the National Christian Council Committee and the representatives of the Presbyterian Church. The Presbyterians having decided to print a book of their own had not appointed any such committee. The Presbyterian Hymn Book Committee was invited to sit unofficially. The Secretary of the National Council expressed the hope that even yet, before the Presbyterians go to print, a union of the two hymn books might be arranged, and as the next Assembly must finally pass on the book, it was hoped they would take this action at that time.

Recently near Whangju, a temperance society invited a pastor from Whangju city to come and deliver a temperance lecture. Due to the crowded condition of the meeting place, they asked for the use of the large brewery building next door and were granted their request. As a result of the meeting the brewery decided to give up his profession and many of the members of the non-Christian temperance society decided to become Christians and, a church seems in the process of formation from that one temperance meeting.

27th Annual Meeting of the K. M. M. A.

HAROLD T. BAUGH. M. D.



THE 27TH ANNUAL meeting of the Korean Missionary Medical Association was in Seoul, February 5 and 6. There were several doctors of the various missions away on furlough, but most every mission was represented and we feel the meeting was a great success. Everyone was much pleased to have representatives from the nursing profession among the missionaries present, and we welcomed many Korean doctors, some of whom presented interesting papers.

The opening devotional service was led by Dr. G. H. Winn, D. D., who gave a most inspiring message, the main thought being, "A Life of Giving." On the second day Dr. Ludlow brought us a message full of faith and challenge, "Go Forward and Press on."

It is most encouraging to see how well the young Korean doctors handle the work. Since all the papers given were in English, it represented much hard spent time in preparing these papers on the part of the Koreans. We welcome the help of the Korean doctors and hope they will continue to assist in making these medical meetings a success.

Retirements are gradually depleting our forces, there having been two retirements recently, and both of these from Severance Hospital. This, of course, means that more of the work there must be done by the Koreans. When we see the success with which they have been carrying on, it reminds us that they are developing and building men who will be expected to assume much of the work if mission funds and personnel continue to decrease as it has during the past few years.

The papers given were varied and ranging from Public Health work to the strictest professional type; from troubles of the oral cavity and head, including symptoms and diagnosis and treatment, to troubles of the great zoological garden of the human machine;

from treating and caring for cases who are so unfortunate as to have fallen, sustaining a broken back, to treating general infections such as relapsing fever, malaria and tuberculosis. One paper in particular, given by a Korean doctor, reminds us once more of the old adage, "It is the little things that count." He reported a case that was lost because of too many such. There was a total of over 175 ascaries removed from the young Korean patient. The general condition was so depleted by massive infection and large clumps of the parasites being lodged in the intestines that the patient was not able to resist that and the resulting complications.

The chairman of the Tuberculosis Committee reported four times more receipts from the sale of seals, cards, pictures, etc., than the amount of the first trial two years ago. The Koreans and Japanese are taking great interest in selling these. We are glad to report that a part of the receipts last year were given to Dr. Brand at Kwangju to start a tuberculosis ward as he was planning for the new hospital building. Also a part of this year's contribution will be given to Dr. Boggs of Chunju to start a tuberculosis ward in his new building which he plans to start this coming summer. Neither of these doctors have been discouraged by the great loss they sustained in the burning of their hospitals, but have pushed on, accomplishing new goals, and praise the Koreans very highly for the generous support they have given in these times of distress. One of them reported how the Korean Christians there used to speak of the hospital as the "Foreign Hospital," but now since it burned and they realized that many people are being cared for in the institution, they spoke of it as "their hospital" that burned.

Baby Welfare and Public Health work is one phase of work in which we can assist the

Koreans much. So far there are few Baby Clinics or Baby Welfare Centers in Korea, and if we can guide the new doctors and nurses who go out from our schools each year in conducting this work, which is really a part of their profession, it would be a great help to

many poor mothers and fathers of Korea. It could be done without additional cost and they would be able to put into practise some of the Christian principles taught them while in school.

Penopaths and Screwdrivers

CHAS. A. SAUER

WHILE on furlough seven years ago I was directed to report to a certain Dr. N. for medical examination. Dr. N. may have been slightly indisposed by the heat of that sultry summer afternoon. I do not pretend to know. I merely record the facts as I know them.

Dr. N. took my chest measurement and my blood pressure. He then declared it his private opinion that any man who had spent six years or more outside of Paradise and wanted to go back again was more of a mental than a physical defective. Evidently believing that such mental defectives ought to be sent somewhere else, he sat down and without further glance in my direction filled out a medical certificate giving me a clean bill of health.

In my letter to the medical department that evening, I said that Dr. N. was the first penopath I had ever met; that the one thing Dr. N. knew how to use was a fountain pen. I have not forgotten that word penopath. I have mentally thanked Dr. N. many times for giving cause for hitting upon that word. It describes so completely the goal of so many pupils and so many teachers in our schools today. The path of the pen; it leads to the place where men wear white collars and sit at desks, and have soft white hands, and use a pen, and a pen only. The pen is the sign of dignity and honour. The screw-driver, the hoe,—ah that would be undignified!

Gradually however the world is awakening to the fact that it is being overstocked with penopaths. The world is no longer asking if

the young man or woman can use a fountain pen; the fountain pen is no longer the magic wand that opens the gate to the land of plenty. The world now takes for granted that the young man knows how to use the pen and asks, What else can you do?

The time has arrived when only the most brilliant students can hope to live by being penopaths. The others must have additional ability with the screwdriver, the hoe, or the milk-pail.

In seeking to get away from the penopathic goal various experiments have been made in Korea. One of the most frequent experiments seems to assume that the boys and girls do not need the fountain pen at all. These schools keep the boys working in the fields from morning to evening. There is very little book study, except possibly one lecture in the morning, and some study in the evening hours. The school of the pen has given way to the school of the hoe. In some cases a few chickens and pigs are kept and the work in the fields is varied by a little animal husbandry, but for the most part in these schools the fountain pen is gone and the hoe alone reigns supreme.

Others have assumed that the spirit is the thing. They also rightly assume that the Christian religion makes the greatest contribution to a hopeful outlook upon life. They have therefore made the school of the hoe into a school of the Bible and the hoe. There is much field work, an hour or so of Bible and an hour or so of farm theory daily.

When the Kongju school was established an entirely different approach to the problem was made. The need of the fountain pen was assumed. The result is that we find these boys and girls studying four hours a day, six days each week. Japanese and Chinese, mathematics and biology, physics and chemistry, Bible and ethics,—these are all taught. In fact the only subjects in the high school curriculum omitted are English, history and geography, and these are omitted to make place for book courses in farming, animal husbandry, shop work, sewing, cooking.

No loafers need apply. No student under seventeen has done creditable work nor is it intended that any student under seventeen will be able to do creditable work. We hope that the enrollment will be so large that it will be possible to exclude any student under seventeen! The actual book work per week is exactly five-sixths of that required in the higher common school in the same time.

When noon comes the Kongju boy puts aside his fountain pen and takes up a hoe, a screw-driver or a milk-pail. Two days a week his afternoon emblem is the hoe. There are seven acres of field crops and three acres of rice and forty acres of forest, and four or five hundred orchard trees. Rice and barley, strawberries and tomatoes, potatoes and turnips,—there is plenty of use for the hoe in learning the elements of farm and forest practice. And no time is wasted in the mere labor of digging to fill in a day of work.

Two afternoons each week the student follows the emblem of the screwdriver. He goes into the shop and wields the carpenter's saw, the painter's brush, the tinsmith's shears the blacksmith's hammer, the plumber's pipe-wrench. Given two years of this and the student can make and repair the equipment of his farm and the furnishings of his home. His instructors have as their hobby the designing of new implements and devices for use in the Korean home and on the Korean farm and have established a museum of such

models. The boy learns how to use his hands; and not only his hands but his eyes and his brain.

Still another afternoon, and for some of the mornings and evenings, as well, our student's emblem is the milk-pail, which may typify the entire animal husbandry department. There are cows to milk, pigs to feed, eggs to gather, goat-sheds to clean, bee hives to prepare for winter, rabbits to skin and prepare for the cook and the tanner. Everything that a farmer does with his farm animals these boys do in the afternoon, after having had lectures on the theory of the thing in their morning study hours.

If now we turn to the girls department we find them also wielding their fountain pen all morning. Their studies are much the same as the boys except that they have cooking and sewing instead of animal husbandry and farm theory. At noon they lay aside the fountain pen and take up the needle, the spindle and the frying pan.

In the sewing department the girls have no time for fancy embroidery. They are too busy operating sewing machines and making dresses for sister or a school uniform for self. Cooking too is not intended to tickle the fancy so much as to really satisfy the inner man.

Weaving begins with the egg,—the eggs of the silk-moth,—and ends with the piece of dress goods fresh from the hand loom. The hatching of the eggs, the feeding of the silkworms the softening of the cocoon in hot water and winding the thread on reels, the slang-bang of the hand loom, all these are a necessary part of the training of these girls.

And, as if that were not enough, they have practice in caring for rabbits, poultry and pigs, and some hot summer afternoons in the vegetable garden, for they must not be ignorant of these things.

Naturally such a program does not give us as much time as we should like for Bible study. However it probably gives us all we can profitably teach to students of this age.

The founders believe that religion is caught rather than taught. Hence we find special studies being made in arranging worth while chapel programs; and the Student Y. M. C. A. appoints students to work in various rural churches on Sundays.

Perhaps some of my readers will wonder if I am describing a high school or a college. Our course is in reality an attempt to prepare for all round living. It seeks to help the student to find just what in the rural movement he can do best. It seeks to teach the

students to do better the very things that most of them are going to have to do anyway.

Not all of them will go back to the farm. Most of them will. But whether their lot is cast in city or country they are learning things they will need to know in any walk of life. And best of all they are exposed for two years to the atmosphere of a Christian school where not one of the teachers is a penopath and where every one regards the screwdriver and hoe and milk-pail, the needle and frying pan and shuttle just as honorable as the pen.

How the Doctor Saved His Reputation

REV. F. S. MILLER.

DRUGGIST KIM AND Druggist Yi, two old cronies, were exchanging opinions about missionary physicians as they sat among and under Kim's white paper bags of herbs, deerhorn power, dried frogs and centipeds, hanging from the rafters.

"These western physicians are wonderful surgeons but when it comes to giving medicine they do not know Korean insides as we do. Their medicine is too weak for us. I bought a bottle of medicine for my mother, 'enough for a week,' the American physician said. My mother thought, 'If it will cure me gradually in a week why not take it all at once and get well in a day.' She swallowed it all and it did not kill her as it would have done if had been strong enough."

"I used to think as you do," replied Druggist Kim, "but I have changed my opinion lately and I'll tell you why.

"You remember that I asked the missionary to buy me one of those machine hens that hatch eggs by lamplight. When it came, I was so proud of it that I put it in our front room, where everybody could see it, and started it going.

"After ten days we grew tired of the smell of kerosene burning night and day, so I told

the Servants to put it in the cellar. After the full time, according to the directions the missionary translated for me, I opened the hen and did not hear a peep. I kept it going three days more and not a peep. I began to believe I had bought an American fraud, and, of course, my wife said 'I told you so.'

"When I complained about it to one of the hospital assistants, he said he would ask the Doctor's opinion of wooden hens, if the hens really worked in America and if he thought they would work here even if you could not talk English to them.

"The Doctor said. 'Of course they will if you treat them according to politeness. Bring me three eggs so I can examine them.' I took him three eggs and after breaking them he said, 'These eggs hatched all right for ten days. What did you do on the tenth day?'

"Then I had to admit that I had been so impolite as to put the hen in the cellar that very day. So I have concluded that a man who knows that much about the insides of Korean eggs, down to the exact day, knows more about Korean insides than any of our Korean doctors. That's all I have to say."

Notes and Personals

Gifts to School

The Seoul Press of Feb. 1st reports that in Yeng-byen, North Pyongan Province, Mr. Kim Chang Hyun gave 100,000 yen and Mr. Chai Kyung Il, 145,000 yen to the Soong Tok School of the Methodist Church there.

Sinpin, Manchuria

Rev. W. T. Cook, January 22, 1935, writes: "At Christmas we had large meetings. Our building will hold 500 but by taking out all the seats on Christmas Eve, 750 persons crowded in, and on Xmas night the walls fairly bulged; every corner and entry was so crowded they could not move. They counted 960 as they went out."

Meetings in March

Board of Trustees of the Christian Literature Society
Friday, March 15, 1935 at 9:30 A. M. morning and afternoon. Conference on Christian Literature at 8:00 P. M. In the Board Room on second floor.
Bible Committee in the British & Foreign Bible House
Saturday, March 16, 1935 at 9:30 A. M.
Executive Committee of the Federal Council of Missions Saturday, March 16, 1935 at 2:30 P. M. In the Board Room of the Christian Literature Society.

Northern Presbyterian Mission

Birth

To the Rev. and Mrs. A. D. Clark, a son, Robert Allen, was born on January 29.

Australian Presbyterian Mission

New arrivals

Rev. and Mrs. H. W. Lane, Fusanchin.

Leaving on furlough

Rev. and Mrs. F. T. Borland leaving on March 14.

Returning from furlough

Mrs. F. J. L. Macrae, Kyumasan is due back on March 15.

United Church of Canada Mission

Miss Ada Sandell, Hemheung, has been very ill but as we go to the press we learn that an improvement has set in.

Congregational (A. B. C. F. M.)

Birth

To Rev. and Mrs. William Woodard, a daughter, Anne Tomoko, was born on February 22nd at Seoul.

Stamps for Sale

SHEETS OF REGULAR JAPANESE ISSUES, from 1883 to 1934, 77 used stamps in all. Price ¥ 3.60. Also Japanese commemorative issues: sheets of 20, ¥ 3.60. Please apply with remittance to H. Sanborn, Pleasanton, Kobe, Japan.

Northern Methodist Mission (W. F. M. S.)

Visitors

Mrs. C. Peel, Honorary Secretary, Cincinnati Branch
Mrs. Frank Baker, Honorary Secretary, North Western Branch.

Southern Presbyterian Mission

Birth

A son, William, was born to Rev. Mr. and Mrs. D. J. Cumming of Mokpo on Feb. 14, 1935.

Death

Rev. George William Gilmore, one of the three teachers who came out with Mr. Hulburt and Mr. Bunker in 1886 at the request of the Korean Government, died in Merepoint, Maine, August 22, 1933, according to an announcement in the Alumni Bulletin of the Union Theological Seminary of New York.

Rev. Lapsley A. McAfee, D. D.

Dr. McAfee who died suddenly at Dumaguete, Philippine Islands, on Jan. 18, 1935, was born in Ashley, Mo, in 1864. His father was founder of Park College, Parkville, Mo, where the son was pastor of the 'college church' and later of the Presbyterian Church of Phoenix, Arizona. In an obituary notice in a church paper recently, it was stated that "The First Presbyterian Church of Berkeley, California of which Dr. McAfee was pastor from 1907-1932, has sent more missionaries to the foreign field than any other church of the Presbyterian denomination."

Dr. McAfee himself, wished to come to Korea as a missionary. The Presbyterian Mission North requested that he be appointed to come out as principal of the Boys' School in Seoul (now the John D. Wells School). His wish to come to Korea was realized more than forty years later when he came in 1934 as a delegate to the Fiftieth Anniversary Celebration of the founding of the Mission. In September, 1934, Dr. and Mrs. McAfee took up their residence in Pyongyang where Dr. McAfee became pastor of the Union Church (Occidental) and teacher of Bible in the Pyengyang Foreign School where he was very popular. Mrs. McAfee expects to return to Pyengyang in the spring for a few months before going to America. Their son, Wallace, is pastor of the Presbyterian Church at Warren, Ohio.

COTTAGE AT WONSAN BEACH, bungalow, screened, furnished. Rent for July Yen 65. Apply: M. Trudinger, Tongyung.

THE K. M. F. EDITORIAL BOARD greatly desires to complete its file of early volumes of the "Korea Mission Field" and will be glad to pay reasonable amount for the following monthly issues: - 1904 Feb., May, Nov.; 1905 Nov., Dec.; 1906 Nov., Dec.; 1907 April. Write—G. Bonwick, C. L. S., Seoul.

Korea Cloth Korea Cloth

IS A USEFUL ARTICLE
ALL THE YEAR ROUND

* * * * *

Do not be satisfied unless it is Korea Cloth
SEND TO US FOR SAMPLES

JIGSAW PUZZLES

CUT UP FROM YOUR
OWN PICTURES

By the Salvation Army
Boys' Home

Just the thing for the
approaching long evenings.

CROCKERY

SEE OUR BLUE OR TAN
COLOR TEA SETS

Before purchasing Afternoon
Tea Sets elsewhere.

Have you shortages in your
Phoenix Sets ?

We always have a good supply
to make up

Telephone
Kokamon 830

THE SALVATION ARMY

**PUBLISHING & SUPPLIES
INSIDE WEST GATE, SEOUL**

Furikae
Keijo 12140

THE CHRISTIAN LITERATURE SOCIETY OF KOREA

KOREAN BOOKS

New Publications every Month
on Standard & Popular Subjects.

Agriculture	Apologetics
Bible Topics	Catechisms
Biographies	Church History
Care of Children	Commentaries
Devotional	Evangelistic
Homiletics	Personal Work
Prayer	Stewardship
Theology	Women & Girls

Books

Tracts

Pictures

Maps

Sermons

Bible Helps

CHILDREN'S LITERATURE

All Korean; Illustrated.

Christmas Books	Action Songs
A Girl's Prayers	Biographies
Bible Stories	Temperance
Picture Books	Stories
Child Psychology	S. S. Supplies
Stories of Travel	Book of Games

CHILDREN'S MAGAZINE

Monthly, with Excellent Pictures and varied articles on Religion, Temperance, Health, Travel, History, Biography & Fiction.

WE PUBLISH FOR THE
KOREAN CHURCHES, THE
VARIOUS MISSIONS, THE



KOREAN SUNDAY SCHOOL
ASSOCIATION & FEDERAL
COUNCIL OF MISSIONS

ENGLISH BOOKS

By best American & British
Authors always in Stock

New Books are constantly added to
our Stock dealing with:-

Theology	Evangelism
Sermons	Ch. Organization
Devotional	Educational
and Literary Subjects	

Special Orders receive immediate,
personal attention.

S. S. Lessons

Travel

Fiction

Hymnals

Leaflets

Music

SPECIAL DEPARTMENTS

Gramophone Records in Korean, both
Hymns and Songs; also Foreign
Music suited to Church use.

Multigraph letters and circulars, at a
cheap rate under foreign supervi-
sion.

Organs, Korean manufacture with
American reeds. Remarkably cheap
& satisfactory.

Typewriters, Ribbons for Various
Machines, Carbons & Paper.

PUBLISHERS, BOOK-SELLERS, DISTRIBUTORS
CHONGNO, SEOUL, KOREA

昭和十年二月廿六日印刷
昭和十年三月一日發行
編輯人 京城鍾路朝鮮耶穌教書會
發行所 京城鍾路朝鮮耶穌教書會

美國人 魯 馬 巨
魯 馬 巨

印刷所 京城鍾路中央基督教青年會工藝部印刷科
印刷人 京城王仁洞一二八番地 文弘善